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THE Present ill STATE OF THE *PRACTICE* of *PHYSICK* In this NATION Truly Represented:

AND

Some *Remedies* thereof Humbly Proposed TO THE Two Houses of Parliament.

By a Member of the College of Physicians.

1702

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THE Present ill STATE OF THE *Practice* of *Physick*, &c.

LIFE and *Health* being the most valuable things in this World; that *Art* whereby the first may be *prolonged*, and the other *preserved* or *restored*, must needs challenge the Esteem and Regard of all. These are the proper and genuine *Ends* of the *Art of Physick*: an Art, to which (under God) some owe their Conception, others their Birth; and which is helpful to Mankind in all the Periods of Life. It eases the Pained, and comforts the Sick and Languishing: It gives Sight to the Blind, Hearing to the Deaf, and Feet to the Lame: It cheers the Melancholick, restores the use of Reason to the Distracted, and procures Sleep and Quiet to the Restless: It extinguishes the Flame of Fevers, drains and dries up the Deluge of Dropsies; and puts Life and Beauty into the Faces of the fair Sex. In short: It cures *Diseases* almost innumerable; and if not *all*, and *always*: 'tis because Sin that has made Death certain, must needs also make some Diseases incurable.

Seeing therefore the *End* of *Physick* is so noble, and of such common Benefit; those who are to take care of the publick Weal, must needs think themselves concerned to see, that this End be Effectually and Honestly pursued by the Practisers of it. Not a Session of Parliament passes, but Acts are found necessary for securing Religion, Liberty and Property, for repressing of Frauds, supplying Defects in former Laws relating to Estates,

&c. But 'tis now about a Century and half ſince *the State of the Practice of Phyſick* has been under conſideration, tho' it be an *Art* as apt to be abus'd as any whatſoever. And I wiſh I could only ſay, 'tis *Apt* to be abuſed; and were not *actually* ſo: But the Corruptions that have crept into the Practice of it, are ſo Notorious, that they can as little be concealed, as juſtified. And therefore I would hope for an eaſie pardon, while I take upon me to repreſent the ſame to the Government, and humbly to (propoſe and) ſolicite for ſome Effectual Remedies thereof.

Now to make theſe *Corruptions* and *Abuſes* the more apparent, it will be requiſite, under every of the *four Heads*, to which they are reducible, firſt to premiſe what is the genuine and regular State of the Practice of this Art: For *Rectum eſt Index ſui & obliqui*; and 'tis neceſſary to know what the Truth is, before one can condemn any thing to be an Errour.

The *Practice of Phyſick* is then in a right State,

I. *When the Practiſers are Men of due Learning for the Study of the Art, and are well inſtructed and skilled in all the parts of it.* Howſoever Phyſick in its infancy might be *Empirical*; ever ſince *Hippocrates*'s time (who join'd Philoſophy with it) it has been *Dogmatical*: and the being able to *reaſon* upon Diſeaſes and their Cures, has been thought a neceſſary Qualification for a Phyſician. Now the chief Authors that teach the Art, have writ either in Greek or Latin; and from theſe Languages are (in a manner) all the Terms of it derived. And one may as well expect, that a Perſon ſhould make a good Lawyer that underſtands neither Law-French nor Latin, or an able Divine who underſtands only the Engliſh Tongue; as that one who is ignorant of the Tongues (firſt) mentioned, ſhould be Maſter of the Art of Phyſick.

Suppoſing then Skill in theſe Languages to be a neceſſary Foundation; the Pretender to Phyſick, that has not this to build upon, muſt needs make a tottering and bungling Superſtructure. Who the Perſons are, that are generally defective herein, ſhall be noted by and by. But here I ſhall go on to ſhew, what a large Field of Study and Enquiry, he who is thus capacitated muſt travel through, before he can commence an Artiſt in this

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Profeſſion. Both the *little* and the *great* World are the Subjects of his Search: And how many Books muſt he read, how many Bodies muſt he ſee diſſected, and how many Anatomical Lectures muſt he be an hearer of, before he can know the Seat, the Compoſition, the Sympathies, the Actions and Uſes of the parts of *an humane Body!* And when he has learnt their Natural and Healthful State and Oeconomy; he has a new and a greater Labour to underſtand, how many ways they become preternaturally affected, and what Irregularities and Corruptions they are ſubject to, with the next and more remote Cauſes thereof. He muſt by the Inſtitutions of Phyſick be taught what are the proper, and pathognomonick Signs of latent Diſeaſes; what the cauſes of Symptoms, and from whence to take Indications for Cure: and muſt read many Volumes of Obſervations, beſides what he can make himſelf, before he can with any Nicety paſs a Prognoſtick of the Event. He muſt be able to inſtruct his Patients in the right and regular uſe of all the Non-natural things, for the Conſervation of preſent Health; and alſo (according to Indications) to preſcribe Remedies for the Recovery of it when loſt.

And then as to the matter of Medicins, he has the whole *Terreſtrial World* to run over; he muſt know the Nature and medical Vertue of moſt Plants and Minerals; and alſo of many Animals, with their Parts and Contents. And laſtly, he muſt have competent Skill how, and in what Forms, Medicins are to be prepared out of theſe, to be adminiſtred to the Sick.

Many Years Study and Pains indeed are requiſite to attain to the Knowledge of all theſe things: But whoſoever is ignorant but of one Particular mentioned, I dare affirm, is not fit to be intruſted with the Care of the Lives and Health of Men.

In what an Ill State then muſt we conclude the Practice of Phyſick to be at this Day, when ſome preſume to exerciſe it, that know *not* one; and a great many more, *but* one (and that the leaſt) part of it? Of the *firſt* ſort are the Mountebanks that keep Stages, and others that ſit on Horſe-back at the corner of every Street: who by their confident Boaſtings of Sovereign Remedies, as truly pick the deluded Peoples Pockets, as their correſpondent Pick-Pockets among the Crowd. Of the ſame

ſort are the Bill-Quacks, that give out they can cure all Diſeaſes by one or two Medicins; or have a certain Remedy for ſome particular Diſeaſe. That the firſt pretence is abſurd and vain, every Man of Senſe will acknowledge: And that the ſecond is dangerous, I will demonſtrate. Suppoſing they are Maſters of a good Medicin for ſome one Diſeaſe (which 'tis great odds they are not) yet 'tis left to every Man's Judgment that makes uſe of it, whether he have that Diſeaſe; and how eaſie and frequent is it for Men to miſtake? But ſuppoſe he have that very Diſeaſe for which the Medicin is proper; yet how ſeldom is a Diſeaſe alone, or how ſeldom accompanied with juſt the ſame Symptoms? Not to mention the Age, the Sex, the variety of Cauſes, the late Invaſion, or long ſtanding of the Diſtemper: All which Circumſtances 'tis impoſſible that one Medicin ſhould be ſuited to. I will inſtance in one Diſeaſe, and one Medicin that cures it Specifically. The Diſeaſe is an *Ague*, which can hardly be miſtaken; and the Medicin the *Jeſuit's Bark*, which ſeems to be no Edge-tool: And I may affirm, there is not any other Diſeaſe, that has ſo peculiar and certain a Remedy. And yet let all that have Agues, one and another, take this Medicin in the ſame manner; and I dare ſay it will kill as many as it cures. Perhaps indeed they ſhall not die preſently, nor of the Ague, for which 'tis given: but of other Diſeaſes that it either introduces, or increaſes. How many Aſthmatical Perſons has it ſuffocated! How many intermitting (as well as remitting) Fevers has it made continual, and even malignant! How many deſperate Colicks, ſome ending in Palſies, have I known cauſed by it! with many other grievous Diſtempers: And all for want of due preparation before, a right Method in, and proper Treatment after the uſe of it. Of theſe Scandalous ſort of Practiſers therefore I ſhall take no further notice, believing they can have no Patron nor Advocate among wiſe Men.

The *ſecond* ſort of Practiſers are a degree above theſe, and may be allowed to underſtand one part of the Art (*viz.* the preparing of Medicins) and theſe are the *Apothecaries*. Though were it for my purpoſe, I might eaſily demonſtrate, that thoſe who have been of late Years bred to the Trade, are very defective herein. For beſides that due care is not taken to examine their

their Apprentices (in *London*) when they are made free, (none for many years being Examined by the Maſter and Wardens of the Company in conjunction with the Preſident of the College of Phyſicians, or ſuch of that ſociety as he ſhould depute, as the Apothecaries Charter enjoins) ever ſince they began to uſurp the practice of Phyſick, and to ſpend that time in viſiting their Patients, which ſhould have been ſpent in the Laboratory, they have in a manner all of them wholly relinquiſh'd the more difficult part of their Trade, *viz.* the preparing Chymical Medicins; and very many of the leſſer in *London*, and almoſt all the Country Apothecaries buy even the (greater) Galenical Preparations of the Wholeſale Men. So that there is the greateſt preſumption, that very few of them are well skill'd in their proper buſineſs. But ſuppoſing they are Maſters thereof, do they thereby become Maſters of the whole Art? This is as unreaſonable an aſſuming, as if an Inſtrument-maker ſhould boaſt himſelf to be a skilful Mathematician; or one that can grind colours well, ſhould pretend to be a skilful Painter.

But I know it will be *objected*, That they do not only prepare Medicins, but diſpenſe them according to the Phyſicians preſcriptions, and carry them out to Patients; and ſo have the opportunity of obſerving for what Diſeaſes ſuch and ſuch Remedies are preſcribed, and of ſeeing the effect of them: and therefore they muſt needs gain Experience in the uſe and application of them, and have skill to adminiſter them to others in like Caſes.

Anſw. The ſtrength of this Objection is founded upon a miſtaken notion, That the Art of curing a Diſeaſe depeuds mainly upon knowing what *IS* (uſually) done and given for it; and not upon the knowing what the nature and cauſe of the Diſeaſe is, and what *IS TO BE* done and given for the cure of it in a particular ſubject. That this diſtinction may not ſeem a nicety and a quibble, but the true hinge on which this whole diſpute turns, we will inſtance in a Diſeaſe. Let it be a *Fever*, e. g. The Apothecary knows very well what Phyſicians uſually do and give in this Diſeaſe, *viz.* They preſcribe Vomiting, Purging, Bleeding, Sweating, Bliſtering, Alexipharmacks, Attemperators, Hypnoticks, *&c.* and upon the uſe of theſe they ſee ſome Patients recover,

recover, and ſome die. Now will any one think, that the knowledge of theſe things capacitates a Man for the curing of a Fever? No ſure: The ſtreſs of the Art of curing it, lies in the knowledge of far other things than theſe. V. g. A Man muſt *firſt* know by proper ſigns whether the Diſeaſe be a Fever or not: *ſecondly*, what kind of Fever, whether Inflammatory or Depuratory, putrid or not putrid, mild or malignant, *&c.* *thirdly*, what are the Cauſes antecedent and conjunct, *&c.* *fourthly*, what helps are indicated, whether Vomiting, or Purging, or Bleeding, or Sweating, *&c.* and if ſeveral of theſe, in what method and order they are to be made uſe of: And then *laſt* of all come fit Remedies. Now he that wants skill to paſs an exact Judgment in the *four* firſt particulars, 'tis ridiculous for him to pretend to know what Remedies are fit. And tho' he may have ſeen a thouſand Caſes, he is an incompetent Judge of a *like Caſe*: becauſe he never throughly underſtood any Caſe at all.

That the *Apothecaries* in general are under this incapacity may be preſumed, if we conſider, that not one in an hundred of them are ſo much Maſters of the Languages, as to make them capable of the Study of Phyſick. The main of their Scholarſhip is, to be able to read a Phyſician's Bill; or to underſtand the Diſpenſatory forms, of which yet many are forc'd to have recourſe to *Salmon*'s Tranſlation. And if they were better Scholars; while they are Apprentices, they have no time to make or to be preſent at *Anatome*'s, to read Inſtitutions, or, in ſhort, to make any tolerable ſtep towards the knowledge of that large Theory of Phyſick, which 'tis abſolutely neceſſary a legitimate Practiſer ſhould firſt be Maſter of. And as ſoon as he is ſet up for himſelf, every one that is acquainted with the Apothecaries ways and methods muſt know, that what time is not ſpent in furniſhing his Shop, or diſpenſing out Medicins, is taken up in viſiting Patients, or in hunting for more in Coffee-houſes or other Places of concourſe. And to think that a man thus defective in Phyſiology, Pathology, yea in all the parts of Phyſick ſave preparing of Medicins (and it may be in that too) is fit to undertake the cure of Diſeaſes; only becauſe he has ſeen Phyſicians Preſcriptions, and obſerved the ſucceſs; is juſt as if

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one ſhould affirm, that a *common* Juryman that has ply'd in *Weſtminſter Hall* for ten or twenty Years, and heard the pleadings of the Lawyers, and the Sentences of the Judges in hundreds of Cauſes, were a fit perſon to make a Councellor or a Judge of, tho' he never read *Littleton* nor *Cook*, nor any of the learned Lawyers writings, nor is capable of underſtanding them.

But if any will contend, that there are learned Apothecaries, Men that are vers'd in all the parts of Phyſick; and ſuppoſing there may indeed be any ſuch, I will conſider them under the next *Head.*

II. The Practice of Phyſick is then in a right ſtate, *when none are permitted it, but ſuch as have been examined and approved of by competent Judges, appointed by the Law for that purpoſe.* The Statutes of *H.* 8. and Q. *Mary*, which have conſtituted the Preſident and Cenſors of the College of Phyſicians in *London* to be Judges herein, are ſo well known, that I ſhall not need to recite them. The Spiritual Courts can Licence none without Teſtimonials from the College; nor can even Graduates in our own Univerſities practiſe in *London* or within ſeven miles round (tho' they may in other parts of *England*) unleſs firſt they are examined and approved of and admitted into the ſaid College; as has been lately adjudged in the Kings Bench by my Lord Chief Juſtice *Holt* in Dr. *Levet*'s Caſe. The Government has herein taken the greateſt care of the Lives and Health of Men; and ſeems to have made ſufficient proviſion againſt ignorant and unfit Perſons intruding into the Practice of Phyſick: But proſecutions upon penal Statutes are ſo odious, and ſo little encouraged when the proſecution makes for the private intereſt of the Proſecutors; that I dare ſay, not one in five hundred that have broken theſe Statutes, have been ſued for the ſame. And yet I think that the College are not guilty of a faulty remiſneſs herein: For they have been loth to be too troubleſome to Courts of Juſtice with their complaints; and have hoped, that their making an Example now and then of one of the more notorious violators of theſe Laws, would ſtrike a terror into the reſt. But inſtead of that, they are now become ſo numerous and bold, and

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think they have ſo great an intereſt, that they have been a long time a deliberating how to get this power taken away from the College; or which comes much to one, (but only is a little more abſurd) with a *Non obſtante* to this Power, to have the liberty to practiſe upon Perſons of meaner rank, and in leſs difficult Caſes; hoping thereby to have a toleration to practiſe upon all Perſons and in all Caſes whatſoever.

I need not ſay, that the Perſons I am ſpeaking of are the Apothecaries: nor need I ſay more of their general unfitneſs and incapacity for what they aim at. But ſuppoſing that ſome of them may attain to a tolerable degree of knowledge in the Art of Phyſick: Is it not reaſonable and convenient, that this ſhould appear to the Government (that is to take care of the Lives and Health of the People) before they are permitted the exerciſe of it? And how can it poſſibly appear, unleſs they be examined and approved of by competent Judges? A Mans *own opinion* of himſelf, or the Patients opinion of him, can be no ſufficient proof; for doubtleſs every one who has the boldneſs to adminiſter Phyſick, will pretend to ſufficient skill and ability: and thoſe who take it of him, cannot gainſay it, be the Pretender never ſo ignorant. Nor will any wiſe Man think *ſucceſs* in ſome particular Inſtances, a proper and ſufficient argument of Skill; ſeeing Nature her ſelf will cure many Diſeaſes, and many more are cured by accident, or by a lucky hit, as we call it: the Remedy whereby one Man ſeems cured, availing nothing if tryed in twenty more labouring of the ſame Diſeaſe. A Man's skill in Phyſick is not to be judged of *à poſteriori*, but *à priori*. The beſt Phyſician can many times hardly tell, what Nature does, and what his Medicins do. If it appear to fit Examiners, that a Perſon knows Diſeaſes and the cauſes and ſymptoms of them, can diſcern the curative indications, preſcribe proper Remedies, and uſe a proper method, *&c.* this Man is fit to practiſe, let his ſucceſs be what it will. On the other hand, he that is ignorant in theſe things (and the others mentioned *p.* 2, 3.) let never ſo many recover that he gives Phyſick to, he's a Murtherer, in doing he knows not what: for if any receive benefit by his Medicins, it is by chance; and whether the Patients live, or die, he can give no more reaſon for the one than

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for the other. And after all the flourish of *Success* that this or t'other Able Apothecary makes, pray what reputation for Skill is due to them for the Patients that recover under their hands? The Cases they undertake, are generally such as are, or they believe to be, without danger: For when either they or the Patient are apprehensive of that, the Doctor has the favour to be admitted. What Argument then for the Apothecary's *Skill* can there be drawn from his *Success*, when most of the Diseases they boast of Curing, would not puzzle an Old Woman?

Nor let any Friend to the Apothecaries object, that the College of Physicians are so prejudic'd against them, that they would give them no Testimonials nor Licence, if they should apply to them. For tho' they admit none into the Government of the College, but Graduates in our own Universities: Yet, lest they should seem to design a Monopoly of Physick, they refuse to grant Licence of Practise to none, whom upon due Examination they find to deserve it, wheresoever or howsoever they have come by their Skill. 'Tis true in fact, that some, bred Apothecaries, do now practise Physick with Licence from the College: which is sufficient to confute this Sham-pretence.

Every one therefore (I hope) will think such an *Examination* and *Approbation* as I speak of, to be absolutely necessary for authorizing a Practiser in Physick; seeing 'tis an easie matter for *fit* Persons to undergoe and obtain the same: And without them there cannot possibly be given to the Government, to Patients, or to their Friends any competent proof of the Practiser's fitness.

I should here have put an end to what I thought necessary to say under this *second Head*; if it were not fit first to speak a word as to what I noted in the beginning of it, *viz.* that according to the Stat. of *H.* 8. and Q. *Mary* even Graduates in our own Universities cannot practise in *London* or seven Miles round, without Licence from the College. To give a reason of this, I shall not allege, That the (King or) Queen, the Lords of the Council, and other Persons of the greatest Quality, commonly residing in this City, a greater Care ought to be taken here, than otherwhere, that none but such as are very throughly accomplish'd for the Practice of Physick, should be

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permitted the Exercise of it: For it will be sufficient to observe, That seeing the College admit none into the Government of it, but such Graduates as we are speaking of; 'tis necessary not only that they should undergoe the strictest Censure, inasmuch as they in their turns are to become Censors of others; but also that they should be *compelled* to come in (if fit), for otherwise the College would in a little time be dissolved for want of Succession.

III. The *Practice of Physick* is then in a right State, *when the number of those who prescribe, and of those who dispense Medicins, are duly proportion'd to one another, and also to the (ordinary) number of Patients.* If any of these exceed their due proportion, either they, or one or both of the other must suffer.

Now that the *Apothecaries* do far exceed their Proportion with respect both to Physicians and Patients, a little Examination will evince: And when that is done, I shall demonstrate the Mischiefs that ensue thereupon. I dare affirm for a truth, That there are more than five Apothecaries* for one legitimate Physician all *England* through, take one part with another. And it is as much a Truth, that if the Apothecaries kept at home and minded only their proper business, one Apothecaries Shop is sufficient to make up (at least) three Physicians Prescriptions (of good Business.) He that considers how few Patients a Physician can visit in a Day (especially in the Country) will easily acknowledge this. It may appear also from the small numbers of Apothecaries that serve in most Countreys besides *England*: *Hamburgh* (as Dr. *Pitts*'s late Book informs us) has but one Apothecary's Shop; *Stockholm* and *Copenhagen* but four or five a piece: And *Paris* it self but one and fifty. Whereas in *London* and the Suburbs we have near a thousand: And there is hardly a Market-town any where, but there are two or three in it. And the same is demonstrable, by the numbers of Bills that are made up in the three lately erected Dispensaries in *London*: For they dispense Medicins to several hundreds of Patients weekly; besides making all the great Shop-preparations, which most retailing Apothecaries buy ready made. So that supposing the Nation

Nation to have Physicians enough, let every one judge how much it is overstockt with Apothecaries.

If it be *objected*, that if *Apothecaries* were reduced to this scantling, Patients would have so far to send for their Medicins, that many Mens lives would be lost before they could be had. I *answer*, that in the Cities and greater Towns or near them, this Objection can be of no force: for there, some would still be near enough. And in the Country farther off, where indeed they would be thin sown, there could not be that inconvenience and hazard to Patients upon this account, which at present there is from the scarcity of Physicians; there being many places where there is not a Physician within ten or a dozen miles. For we say, *The greatest haste first:* And surely there is more haste of a Physician to direct what is to be done; than there can be of an Apothecary, who is only to make up what the other prescribes: and of whom generally in Cases most urgent (at least whilst they are urgent) there is no hasty need at all. For in very acute Cases the Remedies indicated are generally one or more of these four, *viz.* Bleeding, Vomiting, Blistering, or Opiates. As to Bleeding, if the Physician do not bleed himself, there is scarce a Village, to be sure not a Market-town, but one or other in it can do it; however this operation does not belong to the Apothecary, but to the Surgeon. As for Vomits or Opiats, they are of so very little bulk, bear carriage so well, and are of such frequent, sudden and necessary use, that I presume no Country Physician travels without them: however I am sure he neither need nor ought. And as for Blistering, which is only of hasty use in the Apoplexy, it is not of that moment, that delaying it for three or four hours did ever lose the Life of a Patient: And this also as well as Bleeding belongs to the Surgeon. And if any one insist upon Glysters, there oftener wants a Pipe and Bag fitted, than an Apothecary to prepare the matter of them: for coarse Sugar dissolved in Milk, Posset-drink, or in a Decoction of such Herbs as grow every where, will generally serve (at a pinch) for working Glysters; and Milk or fresh Broth, with an Opiate, for anodyne ones. And as for the giving of them, seeing the Women never need an Apothecary, the Men may easily make a shift without him.

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I am ſenſible, the raiſing and anſwering this *Objection* has caus'd a little digreſſion from the matter in hand: but I thought it needful to take notice of it, becauſe the Apothecaries would in every Caſe be thought ſo neceſſary.

To return therefore from whence I digreſt: Suppoſing I have made it appear, that the Apothecaries are by far too numerous, I will next enquire what are the natural and obvious Conſequences and Effects thereof; and whether it be for the publick Weal that it ſhould be ſo, or be not rather the occaſion of the greateſt Oppreſſion the Nation at this time labours under, as well as an injury to Phyſicians.

When any Trade is overſtockt, thoſe who are of it will naturally either invade the buſineſs of other Men, or ſtrive to raiſe the prices of their own Work or Commodities: For if they can help it any way, they are loth to ſit down by the loſs, tho' occaſion'd by their own Folly in multiplying their own Numbers.

That the *Apothecaries* take both theſe ways to bear themſelves up, is very Notorious. For *firſt*, they have for many Years run into the Surgeons and Phyſicians buſineſs. As for the Surgeons, they need not me for an Advocate, but can better repreſent their own Grievances. As to Phyſicians, the Apothecaries have ſo long, and ſo generally uſurpt *their* buſineſs, that the Vulgar think they have an equal right to it. This was ſcandalouſly manifeſt in a late Tryal, wherein the College of Phyſicians ſued one *Roſe* an Apothecary, for ſeveral Months Practice, in which time he had by his own Advice adminiſtred Medicins to one Man, to a conſiderable value; and this was fully proved in Court: And yet the Jury heſitated as to finding it for the Plaint'. Whereat the Court wondring; my Lord Chief Juſtice ask'd them, whether they did not believe the Evidence, *&c.* To which the Foreman *wiſely* reply'd, That the Defendant had done only what other Apothecaries did. 'Tis true, my Lord ſet the Jury right, and then they brought in a Verdict for the Plaint'. But this heſitating of theirs plainly ſhews, how general and inveterate this Uſurpation is; and for that end only I quote this Caſe.

Now ſeeing I ſhall under the next *Head* conſider how injurious

ous to Physicians and how mischievous to the publick this Invasion is, I shall say no more of it here; but pass on to the *second* ill Consequence that naturally ensues upon a Trade's being overstockt, and that is, raising of Prices. And this the Apothecaries have done with a witness. Indeed they have an advantage (and thereby a temptation) to do this, beyond what can happen to any other Tradesmen. For People by relying on their Advice, give them an opportunity of putting as much of their Stuff off to them as they please; and that is commonly as much as the Patient will take: And when they have done that, they put what Price they please upon it. It must needs be thus, because the Patient neither knows how much he wants, nor what he takes, nor the value of it: but the Apothecaries Judgment and Conscience are to determine all. Whence it comes to pass, that supposing the Apothecary understands the Disease and the Cure, he will send in to the Patient three times more Physick than is necessary; and commonly furnishes a particular Medicin for every Symptom, finding it easie to persuade the Patient to it, who knows not how the Symptoms depend upon the Disease, and that if this be cured, they all vanish; and that no particular regard need to be had to *them*, unless they are very urgent. In the mean time the Patient fancies, that his Doctor is very kind in visiting him so often without any fee; that he takes abundance of care in observing and providing against each of his Complaints, and shews a great deal of Skill *in doing all that can be done* (as the common Phrase is.) Whilst alas! the Doctor's main design is to run up a long Bill, that shall not only give him reasonable gains for his Stuff, but procure him a greater consideration for his Advice and Attendance, than a Physician's Fees (ordinarily) would have amounted to. For whatsoever his Bill comes to, one half (at least) may be deducted for Advice and Attendance; and the remaining half shall bring him a greater profit for his Medicins, than what any other Tradesmen will reckon to be a moderate gain. That this is truth, the Subscribers to the Dispensaries undertake to demonstrate, either in any Court of Justice, or before a Committee of Parliament, by comparing the Bills of charge given into Patients, with the Bills of prescription.

Now

Now if it be ſaid, that 'tis reaſonable the Apothecary ſhould be conſider'd for his advice and the trouble of his attendance: I anſwer, if Patients are willing to give him ſuch ample conſideration, 'pray where is the good Husbandry in employing an Apothecary rather than a Phyſician? And I take it for granted, that where one ſends for an Apothecary, from an Opinion that he has more skill than a Phyſician, an hundred ſend for him purely to ſave their Money.

But the Caſe is commonly far worſe than thus: And what can the Apothecary's Advocate ſay, if he abate not a farthing in the prices of his Medicins, when he gives neither Advice nor Attendance? And this alſo ſhall be made to appear, as above. When a Phyſician has the care of the Patient, the Apothecary's advice ceaſes; and as for his attendance, it is not only needleſs, but to very ill purpoſes. For their Viſits are juſt the ſame as the importune Dunns of a bawling Drawer, with his *D'ye call, Gentlemen?* You may think them both very diligent; but 'tis only to watch when the Bottle is out. As for the Apothecary's meeting the Doctor to receive his directions, 'tis meer ſham: for the Doctor writes all his directions both for preparing and taking, in his Bill; or in a Paper left with the Patient: And if the Patient want a Meſſenger to ſend the Bill to the Apothecary's Shop, 'tis fitter his Boy ſhould fetch it than himſelf: for while he abſents himſelf from his Shop under this pretence with one Patient, 'tis odds but his Boy is making up Phyſick for another; and ſo the Maſter and his Man are both alike out of their places.

But, are they not then more moderate in their prices where a Phyſician takes care of the Patient? No, not a jot. Nay, if there be any difference, they raiſe them the higher, on purpoſe to make People out of love with Phyſicians for preſcribing too dear Phyſick. For, as I am informed, in their tranſcribing the *Recipe's* that are on their Files into their Shop-Books, they uſually make a mark of diſtinction betwixt the Doctor's Bills, and their own, by writing over againſt the former in the Margent, *per præſcriptum:* And this they do with this intent, that when they ſend in a Bill of charge, they may put a higher price upon them. Thus I have known an Apothecary (when all was pre-

ſcribed

ſcribed by a Phyſician of his own recommending) make Fifteen Pounds of a Patient in ten Days time, by rating the *Bolus*'s at 2 *s.* 6 *d.* a piece, and other Medicins proportionably.

And that all this comes to paſs chiefly by the Trade's being overſtockt, is very evident: for as their numbers increaſe, ſo muſt their prices, or elſe they muſt ſtarve. When half a dozen ſhare among them the buſineſs that one might diſpatch, (and which would honeſtly maintain but one) they muſt needs make ſmall earnings of it, if they did not help themſelves this way.

Having then ſufficiently ſhewn the diſproportion of the Apothecaries to the Phyſicians, and to their own buſineſs, and the evil conſequences thereof: I will next examine what proportion there is betwixt *Phyſicians* and *their* proper buſineſs; and how far *they* contribute to the oppreſſion of the People on the Medical account. To ſtate this matter right, I muſt firſt note, that at leaſt three parts in four of the Phyſician's proper buſineſs is uſurpt by the Apothecaries: And if any think there are more Phyſicians than are neceſſary, this Uſurpation is the true reaſon of it. For if the practice of Phyſick were once ſet on a right foot, and the preſcribing part committed to *them* only; the preſent *Number* of Phyſicians would be no part of the grievance of the Nation.

But though their *Number* may juſtly be freed from blame; yet I cannot excuſe a great many of them from bearing a ſhare in the oppreſſion of Patients. The animadverting whereupon though it ſeem a little out of the way, yet I cannot with Juſtice paſs it by.

I ſay a great many Phyſicians contribute to the oppreſſion of Patients, partly indeed by making more Viſits than are neceſſary, meerly to ſqueeze out the more Fees: but principally by either preſcribing too much Phyſick, or by ordering or ſuffering it to be parcel'd out into a many ſmall Doſes, on purpoſe that the Apothecary may have the more *Items* in his Bill. And this comes to paſs thus.

When any Perſon is taken ill, the Apothecary is generally firſt ſent for, and is made the Arbiter whether or no the Caſe require a Phyſician. If it doe; truly then who is a fitter Perſon to recommend one than he, who will take upon him to paſs

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a Judgment upon Physicians, as well as upon Cases? Well, whom is it to be thought he will give the highest Character of? Of those, think you, who use to teach Patients to make many things themselves, who prescribe little Physick, and place as much of the Cure in a right Government, as in Medicin? No, I trow not. These are Men of no Fame with him, Ignorant, and that have little to do. Those whom he recommends as Great Men, are such as either through Necessity, Covetousness, or an humble Ambition, will write as he would have them, and that is, not only to prescribe three times as much as is necessary, but to mince Electuaries into Bolus's, retail Apozems in Draughts, and to send the Powders, Drops and Julep in apart, tho' they are to be mixt in the Patient's Chamber in the taking.

That this is really true, is demonstrable by comparing the Apothecaries Files, with those at the Dispensaries. In these latter you shall see an Electuary of four Ounces (e. g.) sent in together, and the whole priced at 1*s.* 6*d.* In the former the same Electuary shall be parcel'd out into twenty or thirty *Bolus*'s at 1*s.* 6*d.* a *Bolus.* In the latter a Quart Apozeme prescribed at 1*s.* In the former the same Apozem divided into eight Draughts at 1*s.* or 1*s.* 6*d.* a draught. In the Dispensaries a Quart Cordial Julep at 1*s.* 6*d.* or at most at 2*s.* but in the Apothecaries way the same shall be divided into four half pint viols (that the Patient may have them *fresh and fresh*) at 3*s.* or 3*s.* 6*d.* a piece. And the same difference holds almost in all the rest.

'Tis to be own'd indeed, that these Great Doctors do not *always* order their Prescriptions to be sent thus divided; but *at least* they connive at its being done, and want either the Courage or the Honesty to hinder their Patients from being chous'd before their faces. And 'tis a true saying, That *whosoever will not hinder an ill thing when he can, commits it.* Nor do they only connive at it, but they give occasion to it, by disobeying that excellent Statute of the College of Physicians, which requires all its Members to leave with the Patient *Directions* in English, how their Prescriptions are to be taken. For if they did this, the Apothecaries could not play such Tricks with the poor Patient. As for Example; Did the Physician leave English Directions with the Patient, that the quantity of a Nutmeg of the Electu-

ary

ary (v. g.) must be taken once in four or six hours, and a quarter of a pint of the Apozem drunk after it; the Apothecary could not send them in in *Bolus*'s and Draughts, but the Patient would discover the Juggle. But *manus manum fricat*; Claw me and I'll claw thee: The kind Apothecary recommends the Famous Doctor, and the grateful Doctor requites his Patron's Favour at the cost of the worried Patient: And by this (honest) Trade both get their Living!

IV. The *Practice of Physick* is then in a right State, when *all that are concerned in it, keep to their proper Province, and do not intermeddle in one anothers Business.* I mean Physicians, Surgeons and Apothecaries. Indeed originally the Physician was also Surgeon and Apothecary: And the Law, (*viz.* 32 *H.* 8. *c.* 40.) authorizes him to practise Physick in all its parts, *viz.* Surgery and Pharmacy, as well as Physick strictly so called. Nor can any be a compleat Physician, who does not understand all the three parts. But Physicians do generally content themselves with the advising and prescribing part: hardly medling with Surgery at all, but in Cases of the most urgent necessity; nor with giving of Medicins, but upon some special Account. Nor do the Physicians make any complaint against the Surgeons, tho' some few are guilty of extending their Profession too far. As to the Surgeons and Apothecaries interfering with one another, they are of Age, and can speak for themselves. But that the Apothecaries, all of them, every day, invade the Physicians Business, was partly shewed under the third *Head*, and is so well known, that it needs no proof. Now their doing thus is *first* against the *Christian Rule, of doing as they would be done by*; witness the noise they have made against the Dispensaries, as if the greatest Injury were done them, tho' they were set up meerly in Charity to the Poor, while Physicians have a right to give Medicins to all their Patients if they please. And *secondly*, it is against the Reason of *the Statute of Trade*: For if no Man may follow an handicraft Trade to which he has not served an Apprentiship, because the Law presumes he does not understand it: much less may an handicraft Man (as the Apothecary is) presume to enter upon a Profession, that requires

ten times more Study, Application and Obſervation than any handicraft Trade whatſoever.

But if neither Law Divine nor Humane were againſt it, Reaſon and the intereſt of the publick forbid ſuch Uſurpation. And that I may not ſeem Partial, I will acknowledge, that there are very good Reaſons why ordinarily Phyſicians ſhould not give their own Phyſick. But the ſame will hold more ſtrongly why Apothecaries ſhould not practiſe. As

1. If Phyſicians ſhould give their own Phyſick, and have profit by it, they would be under a continual temptation to pour more in than were neceſſary; and by diſguiſing or nicknaming ordinary cheap Medicins, to extort great prices for them. Whereas if they be confined to the preſcribing part, it is their intereſt every way to oblige the Patient in the Medicinal, both by preſcribing few Remedies, and by ſeeing that they are truly prepared; and alſo by teaching the Attendants upon the Sick to make thoſe which require little skill or trouble.

The Caſe is much the ſame when the Apothecary uſurps the preſcribing part: only the more injurious generally and coſtly to the Patient, by how much the Apothecary is under the greater temptation. For the Phyſician's having his Fee may a little ſtay his Stomach, and blunt the edge of his Avarice: But the Apothecary's conſideration for his Advice and Attendance being all to be made up in the number and price of his Medicins, what bounds can there be herein to a needy or covetous Man? How largely, think you, will he carve for himſelf? And how much Stuff muſt the poor Patient be made to ſwallow, that he that has the care of him, may out of it obtain a gratification to his Mind for his trouble?

2. If Phyſicians ſhould prepare and give their own Phyſick, ſeeing they are much abroad, they muſt neceſſarily employ Servants therein; from whence two inconveniencies would enſue; firſt, they could not undertake for the goodneſs of the Phyſick, and ſecondly, they would this way breed up a vaſt number of Quacks. For 'tis natural for every one that knows any thing of Medicins, to love to be dabling with them: And ignorance ſeldom wants confidence to put a Man forward. The very knowing the names of things and the way how to pre-

pare

pare them, does ſtrangely amuſe the Vulgar; and they think, that if a Man can tell in what Diſeaſes ſuch or ſuch Medicins uſed to be given, he is fit to undertake the cure of them. How groſs a miſtake this is, was fully ſhewed under the firſt *Head* p. 5. 6. But yet this fooliſh notion has introduc'd all the Quackery that now overſpreads the Nation.

Now who can think, but the ſame inconveniencies (and greater) muſt happen upon Apothecaries uſurping the Practice of Phyſick? While they are going up and down a viſiting their Patients, the buſineſs of the Shop is managed by the Boys: And the Maſter writing no Bills at the Patients Houſes, he undertakes to carry in his long Head the Caſes of it may be half a dozen Patients, with all their nice Circumſtances; and to direct for them at home *memoriter*. The Bills being writ, are put into the Boys hands to make up, and carry out: only it may be, he will vouchſafe to write directions for the taking, and to title the Medicins with their cramp Names. The Patients have great aſſurance the while (have they not?) that their Caſes (if they were underſtood) are nicely remembred, and that the Medicins are exactly made up! And the Maſter's time being wholly ſpent in attendance upon the Sick, or in officious Viſits, makes it neceſſary for him always to keep one or two (or three) Apprentices to do his *proper* work, whereby far greater numbers have been brought up to the Trade than can poſſibly live (honeſtly) of it.

I might mention many other Miſchiefs and Inconveniencies of the Apothecaries ingaging in Practice; as, the *injury* it does the *Univerſities* by diſcouraging Parents from ſending their Sons thither to ſtudy this Art, when an Apprentiſhip is ſo much the cheaper and ſhorter way; as alſo the neceſſary *increaſe* of all the *Evils* complained of, if a ſpeedy ſtop be not put thereunto, *&c.* But they are ſo obvious to every diſintereſted Perſon, that I need not further inlarge. And therefore ſhall put an end to this *Repreſentation*, when I have ſhewn two things: *Firſt*, That the *Diſpenſaries* lately erected in *London*, are no unjuſt Invaſions upon the Apothecaries; and *ſecondly*, That the Phyſicians that order the Phyſick they preſcribe, to be diſpenſed to their Patients from thence, avoid thoſe Inconveniences that might enſue upon their giving their own Phyſick privately and apart.

Firſt,

First, I affirm, that the Dispensaries are no unjust Invasions upon the Apothecaries. Sufficient information has been given to the publick, that they were first set up by divers Charitable Members of the College of Physicians in *London*, for the use and benefit of the Sick Poor, after the Apothecaries had been solicited in vain to do the same thing. And they were moved hereunto, not only from a principle of Charity, but by the intreaty of a Committee of the Common-Council of *London*, and to justifie themselves from a malicious Slander cast upon them by the Apothecaries, that they took no care of the Poor. For whenever the Apothecaries were found fault with for practising, they had used to allege in their justification, that the Poor having no Money to give to a Physician, they would perish for want of being taken care of, if themselves did not look after them. Tho' this was false; yet the Physicians could not make it appear so, unless they set their care of the Poor in the view of the World, not only by giving them advice *gratis*, but also by using means to help them to Medicins at a low value. For it was but an ineffectual Charity, to write a Bill for them, and then deliver them up into the hands of an oppressive Apothecary, who would be sure to make them pay three or four times more than the things prescribed were intrinsecally worth. I say, the Physicians were upon these accounts forced in their own and the Poors defence to erect these Dispensaries: Which let none call, *Doing evil, that good may come of it.* For not only the Stat. of 32 *H.* 8. (as was noted before) empowers the Physicians to practise Physick in all its parts; and the very Apothecaries Charter granted by K. *James* I. reserves that power to them: but 'twere in its own nature absurd to tye up their hands in this matter; and to oblige them when they have invented a good Medicin, to employ an encroaching Enemy to make it up, who perhaps will not prepare it true, but however will be sure to usurp it into his own practice to the damage of the Inventor. And if right Reason and the Laws of the Land do authorize a Physician to give his own Medicins to whomsoever he pleases, 'pray what should make it an *Evil* to give them to the Poor? *Where there is no Law, there is no transgression.* Instead of crying out upon the Subscribers to the Dispensaries as Invaders of their

Trade,

Trade, they have much more cause to commend their Moderation and Tenderness, that they have not govern'd themselves by the *Lex talionis*, and by way of Reprisal furnisht all their Patients that the Apothecaries have not robb'd them of, with their own Medicins.

But I hear the Apothecaries have invented *a very nice distinction* in this matter: They will acknowledge, That Physicians have a right to prepare and give their own Physick; but then (say they) it must be with these Circumstances, That each Physician make his Medicins apart, and dispense them from his own house: But two or three or more may not prepare them together, nor dispense them from one common place by a common Servant. If this distinction be not *nodus in scirpo* (a meer brangle) I know not what is. If a Man may prepare and give his own Physick, 'pray what difference is there between one Man's keeping two Servants for this purpose (which they will allow) and two Mens keeping one Servant? and what matters it whether I dispense the Physick out of mine own house, or (for want of Conveniency there) out of a room hired in another Man's House?

Now the thing they aim at, is the *Dissolution* of the Dispensaries. Which if they could obtain, they hope that few Physicians would be at the trouble to prepare and give their own Medicins at their own houses, and so *they* should regain an *arbitrary Monopoly* of Medicins without controul, and be restored to their *uncharitable Care* of the Poor, whose faces they have so unmercifully ground for so many Years; which God forbid.

But I shall not content my self with saying, That the giving out Medicins at the Dispensaries is the same thing as doing it at ones own house (with respect to the legality and reasonableness of it:) For I affirm (which is the *second* thing I am to shew) That it is every way better, inasmuch as all the inconveniencies that may ensue upon Physicians giving their own Medicins privately and apart, are this way avoided. E. g.

At the Dispensaries not a dram of Physick is given out but by a Bill from one or other of the Subscribers, which Bill is kept upon the File, and also transcribed into a Book: so that all the rest of the Subscribers, the Patient, or whosoever else

that

that is concerned, may at any time be fully ſatisfied what was given. Here the Phyſician having no other intereſt nor deſign but to cure and oblige his Patient, preſcribes but a few things, and thoſe the moſt effectual he can invent : For ſeeing he has no profit by the Medicins, he has no temptation to multiply them, nor to diſguiſe ordinary cheap things to obtain great prices for them. He ordinarily divides his Preſcriptions betwixt the Diſpenſary and the Patient's family, directing the latter to prepare what is eaſie to make, and the former what requires more art. Nor do the Apothecaries employed here ever take the liberty to put one thing for another, (a cheap for a dear) becauſe they would get nothing by it if they did, as having a *certain* Salary, which neither profit nor loſs affect.

At theſe Repoſitories there is the greateſt aſſurance poſſible, that all the Drugs and Preparations are good. The Subſcribers (by two and two in their turns) take care to buy in the choiceſt Drugs they can meet with ; That they do ſo, the Druggiſts they deal with will bear them witneſs, and their Stock in the Repoſitory may demonſtrate. And as to the ſimple or compound Preparations of them, the Head-Apothecary at the College perfectly underſtands them all as well Chymical as Galenical: and he with his Aſſiſtant prepare all the ſtore of Medicins not only for the Diſpenſary there, but for the two others alſo. They are conſtantly every day from morning till night in this buſineſs ; and ſo are always at hand to make up the Subſcribers Bills as they come in.

They neither fetch in the Bills, nor carry out the Medicins ; that is the work of Servants or Porters. So that all the preſcribed Phyſick is diſpenſed with the utmoſt diſpatch and exactneſs ; and the Apothecaries being ſtill upon the ſpot, no Patient runs the riſque of a Boys careleſneſs or ignorance.

The Diſpenſaries are no Nurſeries for a Brood of Quacks ; the Artiſts employed in them have no other aim nor ambition than to be Maſters of their Trade, and move in their proper ſphere : They viſit no Patients, nor think it belongs to them to make any impertinent inquiries into their diſtempers.

And

And laſtly, from hence Medicins are diſpenſed at a cheaper rate, than any Phyſician that ſhould make and give out his own Phyſick apart, could poſſibly afford them. For every one muſt keep one Servant at leaſt, and employ two rooms for preparing and diſpenſing his Medicins. Whereas four Apothecaries and three Diſpenſaries ſerve all the Subſcribers; which does conſiderably contract the charge. And this good Husbandry is wholly for the benefit of the Patients; for the Subſcribers have not a farthing profit; the price of the Phyſick being calculated meerly to defray the Servants Salaries and Houſe-rent.

So that take all the Conveniencies to the Phyſician, and advantages to the Patient together, and a Man cannot forbear to wiſh, That all the Cities and great Towns in *England* had each a Diſpenſary in them after the model of theſe in *London*.

HAving made an end of *repreſenting the preſent ill State of the Practice of Phyſick*; what remains, is *humbly to propoſe ſome Remedies* which (in my poor judgment) may reſtore it to its genuine and regular State. Which are as follow.

I. That none be permitted to practiſe Phyſick, but either Graduates in our own Univerſities; or ſuch as can produce Teſtimonials of their having been examined and approved by competent Judges as touching their Skill in this Art.

II. There being no competent Judges appointed and authorized by Law for ſuch Examination and Approbation, beſides the Preſident and Cenſors of the Queen's College of Phyſicians in *London*, 'tis humbly conceived, that 'tis neceſſary to continue and confirm to this learned Body all the Powers and Immunities granted to them by former Kings and Queens of this Realm, and confirmed by ſeveral Acts of Parliament, with ſuch additions or alterations as to the great Wiſdom of the Government ſhall be thought expedient for their better diſcharge of the Truſt committed to them.

III. That ſeeing none are admitted into the Governing part of the ſaid College, but ſuch as are Graduates in our own Uni-

 verſities,

verſities, it ſeems neceſſary that all ſuch Graduates practiſing in *London* or within ſeven miles round, be obliged to ſubmit to the Examination of the ſaid Preſident and Cenſors, in order to their admiſſion into the ſaid College; ſeeing if they were left to their liberty to come in, or not, the College might come to be extinct for want of Succeſſion; and if they were admitted without Examination, Perſons might poſſibly be receiv'd in, that were not ſo fit to become Judges of others.

IV. That if any Apothecaries ſhall offer themſelves to Examination, and be approved of, it ſeems expedient, that at the time he receives his Teſtimonials, he ſhould renounce his Trade of an Apothecary, becauſe of the many Miſchiefs and Inconveniencies that enſue upon a perſons having both the adviſing and diſpenſing of Remedies in his own hand (repreſented above *p.* 18, 19, *&c.*) which, if well conſidered, will appear greater, than would follow from one Perſon's being both Councellor and Attorney, or (to uſe a more familiar Parallel) from the ſame Man's being both Graſier and Butcher, which yet the Law with great reaſon forbids.

V. That for the avoiding of any diſputes about what ſhall be conſtrued *practiſing Phyſick*, it ſeems neceſſary to declare what in Law ſhall be eſteemed ſo. And I humbly conceive, that *He* may be juſtly conſtrued to practiſe Phyſick, who *preſcribes Medicins to the Sick for a Fee or Reward, or who diſpenſes them to ſuch for profit without the preſcript of a licenſed Phyſician.* By this definition, all directing, or giving Medicins to the Poor *for God's ſake*, will be excepted: And all Caſes of *Neceſſity* will be excepted alſo, if there be added to the Definition, a limited time for preſcribing or diſpenſing Medicins, v. g. twenty four hours, or what time ſhall be thought reaſonable to allow upon *that* account: But no *Neceſſity* to be allowed of, but what is created by the urgency of the Caſe, and the remoteneſs of a Phyſician. And let it be noted, that by *diſpenſing Medicins* is not to be underſtood ſelling ſingle Medicins by wholeſale, or retailing of them to Cuſtomers that ask for them by their proper names; but giving them out *to* or *for the Sick*, as fitted to a particular Caſe, either in a new form, or under a new name denoting their virtue. As for example: The Apothecary

may

may ſell Venice-Treacle, Perle, Bezoar, Saffron, Syrup of Clove-Gilliflowers, *&c.* ſingle, as much and as little as any Cuſtomer demands: But when he ſhall take upon him to mix ſome or all of theſe together, and give them to or for a Patient under the name of a diaphoretick or Cordial Powder, or *Bolus*, or ſuch like, this I call *diſpenſing Medicins to the Sick.*

VI. That the repeating a Medicin (at the deſire of the Patient) to the Patient for which it was firſt preſcribed by a licenſed Phyſician, without a *Repetatur* from the ſaid Phyſician, be *not* reputed practiſing of Phyſick: But that it *be* conſtrued to be ſo, for the Apothecary to diſpenſe it (without the direction of the Phyſician who firſt preſcrib'd it) to any other Perſon who ſhall be eſteemed by himſelf or others (not licenſed Phyſicians) to be in a like caſe: for if this ſhould be admitted, it would open a gap to a general practice, there being few diſeaſes, for the cure whereof an Apothecary has not ſome *Recipe*'s upon his file. Not to allege, that the practiſing by Receipts, without Skill to reaſon upon a Medicin and the diſeaſe for which it is adminiſtred, is rank Empiriciſm: and that 'tis great odds but the *Caſe* judged *a like*, is in many circumſtances unlike; and ſo thouſands come to be kill'd by good Medicins miſapply'd.

VII. That ſeeing the extravagant *Prices* ſet by the Apothecaries upon the Medicins they diſpenſe to Patients, make up a great part of the ill State of Phyſick; I humbly conceive, ſome effectual remedies ought to be made uſe of for moderating the ſame. And ſeeing the exceſſive multitude of Apothecaries has been a chief cauſe thereof (as was ſhewed under the third *Head*, *p.* 10, *&c.*) the reducing of them to a fit number ſeems abſolutely neceſſary. For 'tis impoſſible to allow any gain that ſhall be tolerably reaſonable, which will maintain ſix times more of a Trade than can live honeſtly of it, or than the Trade needs: Nor can it be expected, that the Government ſhould be much ſolicitous about it, when the Trade's being overſtockt is not from any declenſion in the Trade, but wholly from the imprudence of the Tradeſmen themſelves in multiplying their numbers.

Preſuming therefore that this will be thought one neceſſary remedy, I proceed to conſider which way the price of Phyſick

may be ſo adjuſted, as that neither the Apothecaries nor Patients may have juſt reaſon of Complaint.

Now ſeeing Patients for the moſt part neither know what they take, nor the true value of it, and ſo the Apothecary is abſolutely both Buyer and Seller, and his prices arbitrary; it ſeems expedient for the curing this Evil, that a Book of the Rates of all Medicins ſhould be compiled and publiſhed for general information, by ſuch perſons as are *capable Judges* thereof. That this is practicable, is demonſtrable from the ſame thing already done at the *Diſpenſaries*: For the Subſcribers thereunto have put a certain price upon all the Medicins they keep in them, according to which every one taxes his own Bill, and writes the price upon it, that the Patient may know the coſt beforehand.

The only *capable Judges* of this matter are Phyſicians and Apothecaries; out of each of whom an equal number may be choſen to be a Committee for the executing of it. And 'twill be eaſie for the Government to preſcribe Rules for them to proceed by, *viz.* how much profit in the Shilling may be allowed for ſingle Medicins (whether ſimple or compound) kept ready prepared in the Shops, and ſold out ſingle: (which Price for diſtinction may be called *the intrinſick value*) and then how much *additional* profit for compounding ſeveral of them together for a particular uſe or caſe, with due reſpect to a more or leſs troubleſome form they are to be made up into.

As for inſtance: Suppoſing all ſimple diſtilled Waters (one with another) ſhould be valued at 6 *d. per* pound, all compound diſtill'd Waters and all Syrups (one with another) at 2 *s. per* pound. If any Perſon wants a larger or leſſer quantity of theſe ſingle, he may have them at the ſaid prices (being the intrinſick value.) But if a Cordial Julep be ordered to be made up of half a pint of ſimple water, a quarter of a pint of compound water, and one ounce of Syrup; whereas the price of the Particulars would amount to but 10 *d.* ½. there may 3*d.* (v. g.) be added in conſideration of the trouble of mixing them and the Viol they are put in. And this may be a rule for all Juleps whatſoever. And ſo to give another example: Suppoſing the price ſet upon *Gaſcoin*'s Powder with Bezoar were 1 *s. per* dram, and

and all Conſerves (one with another) 2*d.* *per* Ounce; if theſe be ſold ſingle, every body will know the Price: but if a Cordial *Bolus* be ordered, of a ſcruple of the Powder which is 4*d.* a Dram of a Conſerve which is a farthing, with as much Syrup as is ſufficient (which is not a quarter of a farthing) you will have a *Bolus* worth about 4*d* ½. to which may be added 1*d* ½. for the trouble of making it up, and then the price will be 6*d.*

Now there being but about ten or a dozen *forms* wherein all internal Medicins are preſcribed, 'tis the eaſieſt thing imaginable for the Committee to *fix* a *ſuitable addition* to the intrinſick value of all the particulars prepared into a new form, accordingly as they require more or leſs trouble and time, or there happens waſte in the preparing of them. As for example, ſixpence may be allowed for each quart of Decoction, Infuſion, or Emulſion, above the intrinſick value of the things whereof they are made: threepence for a *Linctus*, or a Mucilage of four Ounces (which is the uſual quantity of thoſe preparations made up at a time for particular uſe.) And ſo for all the other forms, *conſideratis conſiderandis.*

If any object, that the *riſing* and *falling* of *Drugs* will render the fixing of the Prices of Medicins impracticable: I anſwer, that we muſt diſtinguiſh betwixt Drugs, and the Medicins prepared of them. No certain Price indeed can be put upon Drugs; but then it does not properly belong to the Apothecary to ſell theſe, but to the Druggiſt. And if it be ſaid, that this is but evading the Objection, becauſe Medicins being made of Drugs muſt riſe and fall as *they* do: I anſwer there is no neceſſity for that at all. For Drugs riſe and fall for the ſame reaſon as other Commodities, *viz.* the plenty or ſcarcity of them: But in pricing medicinal preparations, eſpecially the *compound*, the greateſt regard by far is had to the skill and pains of the Preparer, which is alwayes of the ſame value. And though the cheapneſs or dearneſs of Drugs have a little influence upon the price of ſuch preparations, 'tis ſcarce worth the ſpeaking of. For there are but few Drugs that do alter conſiderably in their value: and thoſe that are deareſt, are generally the leaſt part in the compoſition. And as for *ſimple* Medicins, that which is called their preparation, is generally ſo eaſie, that the Drug-

gift or any body else may perform it, without troubling the Apothecary. As for instance, the preparing of all your Cordial Powders, as Perle, Bezoar, Coral, &c. is only the fine poudering of them. But if any will contend further about this matter, one of these two following Expedients may silence him: Either let the standing Committee for Prices once a Year (or oftener, if needful) publish in the Gazette, what is then to be the selling price of those Drugs that rise or fall considerably (which are under a score:) Or else, let the standing price of all Medicins be fixt to be the middle between the two Extremes; and then 'tis but cross or pile whether it will be to the advantage of the Apothecary or the Patient.

If it be asked, How shall Patients come to enjoy the benefit of such a Book of Rates as I propose, seeing they will still remain ignorant of many things they take, and so can have no recourse to the Book to know their value? I answer, The Physician that prescribes, may tell the Patient or his Friends the value of the Medicins in each Bill he writes, and may note it down either upon the Bill, or into a Book: And if he either omit thus to price them: or the prices he puts down, be objected against either by the Apothecary or the Patient, then they may refer the matter to some neighbouring Physician and Apothecary, to whom the Bills are to be produced, and they to end the dispute. But if either Party shall be refractory, and the Apothecary go to Law for his Money, then I humbly propose it as a thing expedient, that the said Bills should be brought before the Committee that compile the Book of Rates, (who are to be continued, and to sit at certain fixt times for this purpose) that they may tax the Bills according to the Rules thereof; and that the Courts of Justice should determine the debt according to their taxation either before or after Tryal, as shall be thought most fit. For under correction, it seems to have been a great defect in our Laws, that the determining or adjusting debts of this kind should be left to the judgment of persons that know little or nothing of the matter. For if I am not misinformed, the Tryals of matters of this nature use to proceed thus: The Apothecary proves by his Book or his Man, that such Medicins were delivered to the Patient; and either

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he or ſome brother Apothecary ſwears, that the prices demanded for them are the uſual or current Prices that other Apothecaries put upon the like Medicins. When this is done, the Court gives it for the Plaintiff. Now who ſees not, that in this way of Tryal the Prices which the Apothecaries have made cuſtomary, how extravagant ſoever, are neceſſarily juſtified by the Court; and the poor Patient has nothing to appeal to, but the Apothecary's Conſcience? Whereas if a Committee of Phyſicians and Apothecaries have the examining of ſuch debts, they will not conſider what Patients through ignorance have paid, or what twenty Apothecaries ſwear they have receiv'd; but what the Medicins preſcribed are really worth: And ſo, exact juſtice will be done. And this is no more than what Maſters in Chancery, the Maſter of the Office in the King's Bench, and the Prothonotary in the Common Pleas doe continually betwixt Solicitors and Attorneys, and their Clients.

But the greateſt *Objection* (as ſome apprehend it) is yet behind, and that is this: That if Apothecaries have the Prices of their Medicins leſſen'd, they will then demand ſatisfaction for their Attendance, and ſo the Patient will ſave nothing after all this pother about Prices. I *anſwer*, They that think there is any weight in this Objection, neither know how little the Apothecaries attendance ſignifies, nor how dear it coſts the Patient. The Phyſician in his Bill gives full Directions to the Apothecary about the Phyſick he will have prepared for his Patient, and orders each Medicin to be diſtinguiſht by its proper name; ſo that the Apothecary has no occaſion to ſee the Phyſician: And the Phyſician alſo leaves (or ought to leave) Directions in Engliſh with the Nurſe or other Attendants upon the Sick, how and when every thing is to be taken; or if he write the Directions for taking in the Latin Bill, then the Apothecary tranſlates them into a paper, which is ſent in to the Patient together with the Medicins: ſo that there is no occaſion for the Apothecary to ſpeak with the Patient or any about him. His only buſineſs is, to ſee that the Phyſick be exactly prepared, and that each Medicin inſcribed with its proper name be ſent to the Patient to whom it belongs. The Caſe being thus, 'pray what can his How-d' ye Viſits ſignifie? And as to any Offices the Apothecary

pothecary may do to the Patient, as giving of Glyſters or dreſſing of Bliſters, the Patients of the Diſpenſaries find no need of them on theſe accounts; however the Apprentice can do ſuch things as well as his Maſter: or if the Maſter muſt needs officiate, 'tis but allowing ſo much for giving a Glyſter, or dreſſing a Bliſter, and all the amuſement about attendance is over. But if the Apothecary will needs obtrude his complemental Viſits; I think, for *him* that ſhall receive (even after this propoſed regulation) ſuch large profit for his Commodities, 'twill be no great merit to paſs a Complement upon *him* that gives it. And if Patients through miſtake think the attendance of their Apothecaries neceſſary, they need not be ſolicitous about a gratification; for 'twill be eaſie for them to come to a clear underſtanding in the matter, without running the riſque of a demand when the ſickneſs is over. For let but the Patient deſire to know of the Apothecary beforehand how much he expects for each Viſit; and I dare ſay, when the Patient knows how much the Apothecary expects, and the Apothecary underſtands how little the Patient is willing to give on this account, we ſhall hear no more of Attendance, but both Parties will be willing to let it alone. For Patients have hitherto been kept altogether in the dark, by the Apothecaries confounding the conſideration for attendance, with the prices of their Medicins: The Patients have taken all the officious Viſits of their Apothecaries, to be from pure reſpect and kindneſs; when, 'tis demonſtrable, they have oftentimes paid dearer for them than for their Phyſician's. Will the Patient be willing to pay ten or eleven Shillings in twelve profit to the Apothecary for his Attendance? And that they have often ſo much gains, was ſhewn above *p.* 16. and may be made to appear at any time by comparing their Bills of charge with the Phyſicians Bills of preſcription.

VIII. That if the Government ſhall think fit to moderate and aſcertain the Prices of Medicins, and to reſtrain Apothecaries from medling with other Mens buſineſs; then it will appear juſt and reaſonable, that *they alone* ſhould reap the benefit of their Trade, and no Interlopers in it ſuffer'd. Of which ſort are ſome *Surgeons* of late, that not only prepare and give internal

internal remedies, but even keep Shops for the publick sale of them. And of a worse sort are all the *Quacks* and *Mountebanks*, that utter the Physick they make, by Bills or publick Outcry; those rascally Cheats, the Scandal of so polite and discerning an Age and Nation. And if the Charter granted by K. *James* I. to the Apothecaries should be confirmed to them by an Act of Parliament (with such Alterations or Additions as to the great Wisdom of the two Houses should seem necessary) 'tis presumed they might be able to suppress all such Vermin, the pest of Town and Country. And if the Apothecaries shall quit Bloud-letting and other Operations in Surgery which they now usurp, the Surgeons 'tis probable will readily quit their preparing or selling internal remedies. The *Druggists* also no doubt will be willing to give over their Wholesale Trade of Medicinal Preparations that they are lately run into, if the Apothecaries will cease medling with the Druggist's Trade, which they have begun to invade within these few Years, wherein every thing relating to Medicin has been in the utmost Confusion and Disorder.

As for the *Chymists*, who have assumed so great a share of the Apothecaries Art, I do not know that these are in any capacity to resume it, if *those* would relinquish it. For the Apothecaries have been so intent upon Practice, that for many Years they have wholly quitted Chymistry, which requires strict attendance, and will not admit of one minutes neglect. And though they make no scruple to let their Boys make up Physick of all sorts for their Patients, while they are abroad a visiting: yet they dare not leave furnaces and glasses to their care, for fear they might sustain some loss. Whence it comes to pass, that not one in twenty knows any thing of this part of their Trade. So that all that can herein be hoped for in a Regulation of Physick, is, That greater care should be taken to examine Chymical Medicins, that they are genuine and well prepared; and that a too great increase of Chymical Operators should be prevented, seeing half a dozen or half a score Laboratories may supply the whole Nation.

IX. That seeing 'tis necessary there should be some sellers of Medicins by *Wholesale*, for the furnishing of Her Majesty's Armies and Navies, for supplying the Plantations, and the Countrey Towns in *England* where the greater Preparations cannot be so conveniently made; it seems much more adviseable, that this Wholesale Trade should be managed at the Apothecaries Hall (or other fit place) by a common Stock, than that it should be divided into I know not how many hands. If the vast quantities of Medicins that are wanted for the foresaid purposes were all prepared in one place, they might be continually under the inspection of the Master and Wardens, *&c.* of the Company, and might be viewed as oft as it were requisite by the Censors of the College: so that there would be the greatest assurance possible, that they were all good. Whereas now the Wholesale-men being no body knows where nor who, and the Apothecaries so very numerous, no due inspection of the Medicins is (nor can be) made: For the Censors and Wardens customary visiting the Shops once or twice a Year (or not so oft) gives no tolerable Security that they are good.

X. The last thing I shall propose in order to compleat a Reformation in the Practice of Physick, is to examine how far Physicians themselves have contributed to the abuses of it, and to find out means whereby such abuses may be rectified.

 Whether

Whether the Physicians ordinary Fees may be justly esteemed oppressive, I must leave to others Judgment, as being a Party concerned: But if the Government should think fit to lessen them; for mine own part I should think Physicians would have no great reason to complain, if at the same time Practice were put wholly into their hands: for in such case, what was abated in the largeness of their Fees, would abundantly be made up in the number of them; with ten times more pleasure and satisfaction in their business, from the better success that would generally attend their Prescriptions. For as the matter is now order'd, the Physician is seldom call'd, 'till the Apothecary have first try'd what *he* can do: during which time very often the opportunity of helping is lost; and by the Apothecary's improper treatment of the Disease, its Symptoms are so altered and confounded, that 'tis many times next to impossible for a Physician to know, *which* are the genuine and natural ones, and *which* are superinduced by the ill Management. And what difficulty and perplexity in discerning the curative Indications this breeds, Rational Physicians know very well.

If Physicians usual Fees should seem reasonable, it cannot however be denied, but that some Physicians take unreasonably many, not only by taking a Fee for every Visit, even though the Disease run out in length; but also by multiplying Visits far beyond what are necessary. For 'tis ordinary with these greedy Men, to visit twice a day in Diseases that are not of the *most acute*, and to write every time they call; as well to oblige the Apothecary, as to secure their own Fee. (For the Apothecaries have instilled this Notion into peoples heads, that if a Physician writes not, he deserves no Fee.)

These Arts of rooking Patients must needs be confest to be oppressive, and may easily be prevented, by allowing to a Physician no more than one Fee a day, call he as oft as he will; or by Enacting, that a Physician shall have no Fee for any Visit which he was not particularly desired to make. Which last rule would also obtain a riddance of those Men who will never cease Visiting as long as the Money comes, or till the (modest) Patient can get out of their way.

It is also a grievous oppression of Patients that some Physicians are guilty of, to prescribe three times as much Physick as is necessary. But the true cause of this, being the dependence such Men have upon the Apothecaries for being brought into business: when the cause ceases, the effect will also cease. When the Apothecary is once debarred practising, the Patient will send for the Physician in the first place, who then has none to oblige but his Patient, whom he cannot better gratifie than by prescribing a few things, or by directing to something that he can make himself.

And justly to be complained of also is the pretence of some Practisers, to *Secrets* in Physick, whereby they use not only to extort large Summs from Patients, but endeavour also to overtop other Physicians of greater Skill and Learning, who undertake to cure their Patients with only common remedies used in a proper method. It must needs indeed be confest, that Physicians have had temptation enough to pretend to *Arcanums*: for no sooner has any Patient been cured by a good Medicin, but the Apothecary who prepared it, has presently adopted it into his own Practice, and left the Prescriber at leisure to invent more. So that Physicians in their own defence have been obliged to

keep

keep ſome Medicins from the knowledge of the Apothecaries, thereby to ſecure their own Practice. But then it was a fault to pretend to more than other Phyſicians knew, or to hide any thing from them in conſultations, or the like; and a *greater* fault, to put unreaſonable Prices upon ſuch *Noſtrums*. But if the Government ſhall take away liberty of Practice from the Apothecaries, then there will not be the ſame reaſon to hide any thing from them: Or if any ſhall think fit ſo to do; I humbly conceive, that for preventing of vain pretences in this kind, it will be expedient to enjoin the Pretenders to Secrets, to give them *gratis*: For he that is duly fee'd, may well enough afford to do ſo; And by this means Men will be hindred from multiplying them, to the Prejudice as well of other Phyſicians, as of the Apothecaries.

The laſt thing I ſhall mention, if it were true, deſerves alſo a moſt ſevere rebuke, and that is, that Phyſicians do not take due care of the Poor, nor will give them advice *gratis*. This charge has been laid upon them by the Apothecaries, who have ſufficiently made their advantage of it. For while they have poſſeſt Servants and other People of meaner Circumſtances, that Phyſicians would neither viſit them, nor give them Advice at their own Houſes, without a Fee; they have been entertained both as Doctors and Apothecaries, and ſo have had opportunity to put off as much of their Stuff as they pleaſed, and all under the Notion of doing a charitable Act. Whereby they have alſo ingratiated themſelves with the richer ſort, who have thought it a piece of juſtice and gratitude to ſuch kind and tender-hearted Men, to encourage them in their Practice, by committing themſelves likewiſe to their care. So that by this calumny they have not only drawn the poorer, but the richer ſort alſo into their Net. Now I would fain know where the Charity lies, to run the objects of it to three or four pound charge for Phyſick, v. g. in an ordinary mild Fever, when two pounds in three ſhall be clear for Fees, beſides a reaſonable profit in the remaining twenty Shillings? But People through miſtake have choſen to have it thus; and the cruel Doctors muſt be diſcarded for Jews, becauſe they will not *thus* take care of the Poor.

But to come cloſer to the *Charge*. If there are any Phyſicians, that are ſo negligent not only of their duty, but their intereſt; a mark of the greateſt infamy ought to be affixed on them: and I do not know whether they are greater Fools, or Knaves. But the truth is oftener, that the Poor will not conſult a regular Phyſician; than that he will not viſit nor adviſe them. They will far ſooner run to an outlandiſh (or Engliſh) Mountebank, to an Undertaker of Cures, or (which is muchwhat the ſame) to an *able Poticary*, than to a learned Phyſician: And they commonly come to him only as the laſt refuge, and when all their Money's gone. That this is true, the Phyſicians that attend at the Diſpenſaries will bear me witneſs. For of the many hundreds that theſe Gentlemen give advice to weekly for God's ſake, there are few who come not with complaints, that they have been a long time in ſome Apothecary's, German Doctors or other Mountebank's hands, till they have almoſt made away with all they have. And this Error of the Poor is ſo rooted and inveterate, that they ſtill continue to do thus, notwithſtanding they have theſe five or ſix Years been publickly invited by the Subſcribers to the Diſpenſaries to conſult them *gratis*, and to have their Phyſick at a third of the price they pay the Apothecaries.

I say, 'tis very probable, that the Poor are more in fault than the Physicians, if they have not their Advice: But however if it be suspected, that Physicians will not of their own accord take care of them, from principles of Humanity, Christianity, or interest; 'twill be easie for Authority to enjoin them to do it under Penalties; and withal to declare who shall be taken care of *as Poor*. And when the Parliament does this, 'tis to be hoped, that at the same time they will enjoin the Apothecaries to let the Poor have such Medicins at the intrinsick value, as Physicians prescribe *gratis* for them; or else that they will continue the Dispensaries already erected for this purpose, and encourage the setting up of more.

To summ up all in a few words: Then will *the Practice of Physick be in a right state*, When none are admitted to it, but either Graduates in our own Universities, or those who have been examined and approved of by competent Judges: And when all such Practisers take moderate Fees of the Rich, and prescribe for the Poor *gratis*.

When *Surgeons* perform all Chirurgical Operations, and have the sole application of external remedies: but are restrained from selling, advising or administring the internal.

When *Apothecaries* have the sole Privilege of preparing and vending internal remedies (with a necessary Saving to Physicians:) but are debarred from advising them, or administring them without a Physician's Prescript, except in Cases of apparent necessity, or when a Patient desires the repetition of a Medicin for himself, which has formerly been prescribed him by a Physician. When the Apothecaries are reduced to a number duly proportionable to Physicians and Patients, and are confined to the business of their Shops, that they may prepare their own Medicins, and dispense them with their own hands. When the Prices of all Medicinal Preparations usually kept in Shops are fixt as to their intrinsick value; and the additional consideration also ascertain'd, for compounding of them or making them up into such or such a form for particular use: And a standing Committee of Physicians and Apothecaries appointed for determining any disputes betwixt the Apothecary and Patient touching the value of the Medicins administred. When the Wholesale Trade of Medicins is managed by a publick Stock in one place, subject to the frequent inspection of the Censors of the College, and the Master and Wardens of the Company of Apothecaries. And when either the Apothecaries are enjoined to let the Poor have their Physick at the intrinsick value: or the Dispensaries are continued for that purpose.

When *charitable* Persons have the liberty to advise or give inward Medicins, to apply outward, or perform any Chirurgical operation, for God's sake.

When all *Quacks*, *Mountebanks*, *Undertakers of Cures*, and other Pretenders to the Art of Physick, that are not examined and approved of as above, are subjected the richer of them to pecuniary, and the poorer to corporal Punishment.

When the Practice of Physick is thus regulated, then will the Art have its due esteem, and the Sick all the help it can afford them, upon reasonable terms.

F I N I S.

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